


"THE GOLD CAP."



# HUMAN FACULTY

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"THE PSYCHOLOGICAL TELEGRAPH CO."

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### MY EXPERIENCES IN THE SERVICE OF THE PSYCHOLOGICAL TELEGRAPH CO.

In the spring of the year 1882, I became acquainted with a gentleman who had been, and was at that time, employed by this great Telegraph Company, the service of which, he, according to his statements, highly enjoyed. The gentleman in question was a rather interesting personage, highly cultured, charming in manner, and disposed for scientific investigation, along the line of the higher sciences—The Sciences of man. He was of rather fine quality of organization, with a strong development of the upper frontal lobe of the cerebrum, and having the tip of the nose developed to a greater extent than ordinarily seen in people, as well as, removed from the facial plane to quite a distance. In looking at me, he seemed to introspect my very soul, causing me to feel that he was very sagacious, searching, penetrating, spying, intuitive, reconnoitering, sapient and discerning in his survey of my looks, manner, speech, actions, states of mind and general character. I confess that I felt uneasy under his soul-divining glances, thinking that I was in the presence of a man who knew my every failing, fault and deficiency. Having recovered my self-composure to some little extent, I, with a faltering accent and considerable hesitation, asked if he had been long in the service of this Telegraph Co.; and what part of the work he had devoted himself to. To this he answered that he had been in the telegraph service nearly 30 years, and that his work consisted in interpreting psychological messages, as well as, inspecting the telegraphic plant, its stations, sub-stations, wiring, structure, conditions, poles, etc., and to judge of their strength, need of repair, and ability to transmit and receive correct messages.

Having in my youth heard of this plant and being reassured, by his friendly, attractive and kind voice, that I was in the presence of a true human benefactor, I began to question him regarding this telegraphic plant—its organization, extent of operation, growth, structure, messages, stations, wiring, interpretation of messages, service, money-making capabilities, tuition fees for learning the trade, etc., etc.

To this he said: "This plant is as old as man; and, therefore, it would be very difficult to determine its primitive origination and evolutionary growth, with anything like scientific accuracy. We know, however, through the untiring researches of antiquarians, philologists and cell-students that this plant originated in the unrecorded ages of the past, probably in that geological age called the Eocene, since old structures of this telegraphic plant have been found embedded in the strata of the Eocene period; since roots of the language used by the present telegraphic operators can be traced to the Traditionary age; and since the plant originated in a cell called Protoplasm (from protos, first; and plassein, to mold)."

"Leaving this," he continued, "to students interested in the processes of the evolutionary growth of this telegraphic plant, I shall state that the structure of this plant was not much understood, nor had its stations, substations, means of communication, language, interpretation of messages, etc., been discovered and known previous to Dr. Gall, a German scientist and discoverer. This doctor being a great genius, discovered through his untiring investigations 28 telegraphic stations, while he surmised the possible existence of four more, and which were later on discovered by other operators who were, also, in the service of this Company."

"Why," said I, "could not these stations be seen by other people? Were they not there to be seen and investigated?"

"Yes," answered the telegraph inspector, "they were there, had always been there and shall continue to hold situation in their respective places; but on account of precon-

ceived opinions, by reason of their intricate structure of the stations, and owing to the fact that every person is not a competent observer when first beginning to take observations, the people refused to investigate, found it somewhat difficult to do so, and did not continue to take observations long enough, by reason of which nothing were known about this wonderful plant."

"This telegraphic plant," continued the inspector, "has 43 double stations, so far known; many of its operative inspectors considering them to be only 42 in number, because two of its stations are intimately related, and are, therefore, considered as one."

"I shall not try," said the learned inspector, "to explain all the particulars regarding this complex telegraphic plant, since it would take too much of my time, and because you would not be able to comprehend the structure, stations, wiring, etc., of this plant, unless you had several years of instruction from one of its regular instructors."

"How long," said I, "would it take to learn this business; and would it pay well after it be learned?"

"You can learn this work," answered the inspector, "in a few years, but to become fully competent in all the details of the trade requires time, effort, and continuous application; and as far as paying is concerned, it all depends upon what you consider paying. We do not altogether work for money, but more for the benefit of our fellow workers."

After saying this, the telegraphic inspector left me, saying:

"Some day, young man, you will become a telegraphic inspector yourself; therefore, you had better procure yourself some books and telegraphic paraphernalia, and begin your studies regarding this complex plant."

Having in my younger days heard and read considerably about this Company, but never heard it described as now, I, therefore, resolved to enter the school of The Psychological Telegraph Co., and become acquainted with its "86 stations, substations, structure, methods," etc.

After having been in the school for a number of years, I graduated and entered the service of this same Company. My experience in its employ has been somewhat varied, and being, at the present time, a telegraphic inspector of the 86 head stations, their structure, extent, means of communication, need of repair, strength, situations, etc., I proceed with my descriptions, narrations, etc., according to my observations and experience.

#### Description of the Plant.

This wonderful plant is surrounded by an osseous vault or "firmament," called the cranium, at the inferior topography of which is a very large passage, named Foramen Magnum admitting an intricate network of substations and telegraphic wiring called respectively ganglions and nerves; while the network itself is known as the spinal cord.

This telegraphic network is very extensive being protected by peculiar topographical contrivances which have received the name vertebrae; the network being laid, with wonderful mechanical skill, in an unseen subterranean canal, called the vertebral canal. Along this network of wiring, is, as we have already seen, a number of substations and wires receiving, transmitting, generating and generally attending to the nutritive, domestic and physical affairs of the Company; the messages received and transmitted, being called afferent and efferent, meaning to and from (headquarters.) The principal head-stations, which I inspect, are closely related and have millions of communicating wires. The capital of the Company is divided into three large divisions, one division being called the Right Cerebral Hemisphere, the other the Left Cerebral Hemisphere, and the third the Cerebellum. Each of the Company's cerebral divisions contains



42 central stations, capable to receive and transmit messages peculiar to its structure, headquarter, and perfection of transmitting apparatus; while the cerebellar division has only one station, transmitting messages relating to reproduction, sexual passion, sexualization, sexual commerce, etc.

This division, also, contains a powerful battery which generates messages of muscular motorium, thus enabling the entire Company to unitize, charge and co-ordinate the movements of its catenation of motor apparatuses.

These divisions are connected by a long and broad stretch of country, called Corpus Callosum; while the peripheral outskirts form sinuous undulations called convolutions. The interior of the plant consists principally of a complex net of wiring, styled commissural, association and projection fibres; while it has five large mountainous caves or cavities, styled Ventricles.

The three divisions containing the cephalic stations are those divisions and stations of which I will speak at length.

These head-stations are often called areas or centres, being located in the cerebral periphery, constructed in and of the external ashen-gray border of the cerebral globe.

By taking a systematic view of these telegraphic stations, we find that they can be classified, according to their nature, situation, relation and correlative transmission of messages, into two large systems—The Affective system and the Intellective system.

The Affective system of stations transmits industrial, vital, social, motor, aspiring and religious impulses, desires, longings, sensations, etc.; while the Intellective system of stations is concerned with messages of a perceptive, retentive and cognitive nature.

Working, as these stations do, in groups, to a great extent, it will pay us to view them from the standpoint of their respective groups. Therefore, we shall consider the Affective and the Intellective systems of stations with their respective groups, individual group-stations, and, also, mention the kind of messages they transmit and receive.

By so doing we shall better understand their cephalic, their group, and their individual import, and, also, deal with them in a systematic manner.

#### AFFECTIVE SYSTEM OF STATIONS—

##### (1.) THE VITAL AND INDUSTRIAL GROUP OF STATIONS:

(a) *The Bioergic Station.*—This station attends to the running of the whole machinery belonging to the Company; and transmits, receives and distributes messages concerning the therapeutic interests of the plant. It is the telegraphic life battery of the Company; being often called Vitativeness or only Vit.

(b) *The Nutrimental Station*, which attends to the nutritive needs of the Company, transmitting and receiving orders relating to food, hunger, alimentation and nutrition. It constitutes the provision-master of the Company. It is often called Alimentiveness or only Alim.

(c) *The Fluidic Station.*—This has been named Bibativeness, abbreviated Bib. when the business of this station is considered. This telegraph station transmits and receives messages regarding brewing, zymology, the mixing of drinks, hydrology, and generally superintends the fluidic interests of the entire Company.

(d) *The Commercial Station*, which, when considered in a business sense, is known as Acquisitiveness, abbreviated Acq. This station is generally doing the business for the entire company, being concerned in transmitting and receiving messages regarding business transactions, etc.

(e) *The Reservative Station*, being called Secretiveness, abbreviated Sec., when its telegraphic duties are considered. This station is more concerned in keeping, hiding, secret-

ing, concealing, etc., the public and private affairs of the entire Company; and constitutes the secret service of the plant.

(f) *The Prudential Station*; being officially called Cautiousness or only Cant.; and being principally concerned in transmitting, etc., messages of warning, etc., to the whole Company, which we shall further learn when we become acquainted with the official business conducted at this station.

(g) *The Patriotic Station*; officially named Inhabitativeness (Inhab.); and mostly in touch with inlandish, national, rural and home affairs.

##### (2) THE SOCIAL STATIONS:

(h) *The Creative Station*, officially known under the name Amativeness or only Amat. This station looks after the creative affairs of the plant and prevents depopulation.

(i) *The Conjugal Station*, named Conjugalitv, abbreviated Conj., and concerned principally in mateship, wife, and husbandhood, matrimony, courtship, and love.

(j) *The Parental Station*, officially known as Parental Love or only P. L. This station is busy with the affairs of the infant and juvenile generation, geneology, ancestry, tribalism, family relations, etc.

(k) *The Fraternal Station*, called Friendship, abbreviated Friend., being principally involved in matters relating to social orders, clubs, associations, mutual communion, fraternity, social co-operation, etc.

##### (3) MOTOR STATIONS:

(l) *The Military Station*, officially named Combativeness or only Comb., transmits and receives messages relating to the military operations of the Company.

(m) *The Dynamic Station*, from an operative standpoint styled Destructiveness, abbreviated Dest., is really the active, operative and steam-centre of the plant.

(n) *The Volitional Station* has charge of the operation, regulation, stability and substantiality of the telegraphic movements of the entire plant; being a sort of a regulator of the telegraphic currents, thus preventing jerky and impulsive telegraphing. In an official sense this station is called Firmness, abbreviated Firm.

(o) *The Focal Station* is another assistant station of the Company, helping to regulate and adjust the telegraphic currents, as well as, the movements of the entire concern. It causes the movements of the Company to be subjected to the laws of uniformity, concatenation, perpetuity, connectedness and oneness.

##### (4) ASPIRING GROUP OF STATIONS:

(p) *The Regnal Station*, being called Self-esteem, abbreviated S. E., is the aristocratic centre of the plant, and mostly concerned in the affairs of rulership, autonomy, nobility and aristocracy.

(q) *The Fame Station*, officially known as Approbativeness or only App., transmits and receives messages relating to the affairs of mode, fashion, distinction, titles, rank, fame emulation, competition, etc.

(r) *The Cosmic or Power Station*, called Sublimity, abbreviated Sub., is principally concerned with power, sublimity, infinitude and with the elemental potencies, commotion, fury and play.

(s) *The Artistic Station*, known by the name Ideality or only Ideal., is the artistic centre of the plant, being chiefly concerned in poetry, art, refinement, beauty etc.

##### (5) TRANSCENDENTAL STATIONS.

(t) *The Adorative Station*, being principally involved in matters of a theological, sacerdotal, ecclesiastical, adorative



and retrospective nature. It is officially called Veneration or in its abbreviated form, Ven.

(u) *The Prospective Station.* This headquarter is called Hope, being active in the prospective or future concerns of the plant, and transmitting messages of joy, cheer, success, encouragement and consolation.

(v) *The Philanthropic Station.*—This headquarter looks after the business of the Company in the way of charity, contribution, arbitration, peace, pardon, reformation, salvation, etc.; being called Benevolence or only Ben.

(w) *Psychic Station.* This centre is chiefly concerned in psychic science, revelations, telepathy, impressions, ghost-seeing, etc.; being called Spirituality or only Spir.

And (x) *The Moral or Truth Station.*—This station being called Conscientiousness, and in its abbreviated form, Consc., has to do with the judicial, legislative and ethical concerns of the Company; transmitting and receiving messages relating to truth, justice, obligation, duty, honesty, incumbency, discipline, rectitude, etc.

*To be continued.*

## EXTRACTS FROM THE LIFE GUIDE OF MISS —

BY F. L. STEVENS.

A Life Guide should point out one's natural talents and the class of vocations in which these talents fit one to work successfully, after these talents shall have been properly trained. It should point out defects that hinder one from successfully prosecuting the line of work one is fitted for. And it should give advice as to the correction of such defects.

A Life Guide is designed to enable one to make the most of all that nature has given. No two persons, probably, are born with the same degree of development of the mental faculties. Hence each person is a law unto himself, from which is seen the importance of self-study and self-knowledge if one is not to go through life guessing and experimenting with self.

Self-study should be the business of your life until you shall have mastered the problem of self-knowledge. You are not to be criticized for the past but you will be subject to criticism if from this time on you do not make rapid progress in: Self-knowledge, Self-development and Self-government.

You have talent but it is lying dormant, or comparatively so. You have not made 50 per cent as much of yourself, probably, as you might have done. A few defective faculties have permitted this. These faculties must be searched out by patient, careful study, and then hourly, daily, weekly prodded and scourged into action until they shall have become strong enough to give you that self-governing, self-regulating power that will enable you to make the most of your talents. You have mental and physical forces that will, if properly directed, enable you to win, but they must be made to work in unison toward one end. Self-knowledge, self-development, oneness of purpose, decision of character, are your necessities and your possibilities as well. Not one in a thousand has the possibilities that you have in the way of rapid brain growth and this is because of your excellent vitality. Learn to send the blood to the proper brain centres and your progress in mental adjustment or the balancing up of the mental machinery will be rapid. Remember this: For every defect that mind is heir to, there is an antidote in the mind itself. If Cautiousness be too strong, causing one to feel apprehensive, anxious, fearful, hesitating, procrastinating, etc., the remedy is

to be found in increasing the number of cells in the brain areas of the faculty of Combaticiveness. And the remedy will never be found elsewhere. If Approbativeness be too strong, Self-esteem must be developed until Approbativeness is counteracted. And so with other defects. In two years you can make such a change as will show on the outside of the skull immediately above the brain organs of the faculty specially used. Self-culture has not gone far enough until such a change has been made. Then a habit has been formed. Then a lasting change has been effected. Then the mind has been trained until it "runs that way" automatically. Then the special work, the special watching of the faculty can be largely dispensed with. If your purpose weakens and special effort ceases before such a change has been made you might as well never have begun.

However, you must begin. You must continue. It is your necessity if you expect ever to amount to much. You should consider it a duty to yourself, and to your family, to acquire the highest degree of self-government, self-poise and self-culture that it is possible for you to acquire, and that is more than up to the present time you have ever thought you could acquire. You must determine to acquire that degree of control of your mental processes that will enable you to handle your mind as an engineer handles his engine. An engine goes neither too fast nor too slow. It continues along one line. It starts slowly and increases its speed gradually. It does not go by jerks. It is not impulsive. It is provided with a system of controllers or regulators by means of which its every act is under the control of intelligent will. You need more self-controlling ability. It is to be found in the faculties of Human Nature, Firmness, Self-esteem, Combaticiveness, Hope and Continuity, in connection with faculties that are already sufficiently strong and that need not, therefore, have special attention. When a faculty is strong enough it acts of its own accord. It needs to be watched and controlled, but act it will.

The faculty of Human Nature is the faculty that takes notice of character, motives, actions, etc. It should be strong enough to watch the action of all other faculties and be able to detect when any of them are too active or are asleep when they should be at work. It causes one to be aware of one's surroundings—to know where one "is at." It gives an inclination and a talent for studying motives, to trace actions, tones of voice, gestures, postures, walks, etc., etc., to the motive that prompted them. It causes a person to "size up" others. To act opportunely. It is the center of tact. To cultivate it study phrenology especially and continually ask yourself what this, that or the other action, expression, tone of voice, etc., etc., indicates. Try to read people, to understand their motives for doing as they do. Study the methods of those whom you know to be especially tactful in dealing with others. Compare what they say and do under certain circumstances with what you would have done. Watch yourself at all times. Study your different moods. Trace every tendency and feeling to its source, which will always be found to be in some one faculty or two or more faculties acting together. Experiment. Treat others differently at different times and notice the effect. Be keenly aware of where you are, what you are doing, what others are doing and thinking, and study the means of influencing others. You will find that by carefully considering in advance just what to do with different people to influence them, your power in this direction will grow. We influence others not only by what we say but more by what we do, our manner, our not doing, etc. Make a constant study of the ways and means of dealing with others, not only in such a way as to avoid friction, etc., but also with a view to arousing them to do better and more aggressive work. We are either going forward or we are going back.



ward. There is no standing still. By tactful management enlist others in your plans and thus help yourself as well as them. Watch yourself. Do not be led. Do not be flattered. Human Nature being not quite so strong as Approbativeness, you could be flattered. Anyone who can be flattered can be led into doing unwise things, which inevitably leads to failure and misery. Be a leader. Better be a leader of a few than a follower in a big crowd. At least this is better so far as self-development is concerned. The starting point of your future success is in understanding yourself and this means studying yourself and this means a vigorous action of the faculties of Human Nature, Causality, Comparison, etc.

\* \* \*

The faculty of Firmness gives a determination to persist. It is the center of Will. It enables one to make a protracted effort. It hangs on. It is the principle element of "sticktoitiveness." You have considerable of Will, but it is not quite of the right kind. It is Will that persists as long as the interest is alive. It starts in some sentiment or feeling and persists until that feeling tires; then you are inclined to give up for the time being. You are rather strong when opposed. Then Approbativeness, Combateness, Destructiveness and Firmness are in action, and, in some instances, Conscientiousness also. Then you do not like to be defeated. Then you will oppose strongly. But withdraw opposition and your Firmness is not quite strong enough to enable you to work persistently for hours and days and years to carry out a plan. This faculty can be cultivated by doing that which will necessitate making efforts. Hard thinking requires the use of this faculty, as well as of the intellectual ones. Anything that requires the making of a Will effort brings this faculty into action. The faculty can be used every moment in the day. It can be used vigorously before going to sleep, say for a half hour, and the blood, drawn to its brain organs, will cause these organs to grow while one sleeps. This is true of any faculty. It is the same with a muscle. The effect of exercise does not cease immediately one ceases exercising.

Read biographies of women and men who have won by sheer force of Will. There is much in the monthly journal called "Success" to arouse this faculty. Memorize instances where others have succeeded after long, protracted effort. Make a scrap book of such cases and read it over and over. Talk with your friends about the influence of Will on success. Get firmly fixed in your mind for all time that your success is imbedded in your surroundings waiting to be hewn out by yourself. You know that a piece of rock in the hands of a sculptor contains a beautiful figure but that the sculptor must bring that figure to light. It is so with our success. It is all around us but *we* must recognize it. Others cannot help us except insofar as they help us to understand and help ourselves.

The faculty of Combateness is not weak but the faculty of Cautiousness is too strongly marked and therefore Combateness should be more active than it is. The faculty of Cautiousness causes you to worry too much about your future success, it "sees lions in the way." Combateness should be strong enough to give you the feeling that you are equal to any emergency that the future may have in store for you. Then you will not be so apprehensive as to the outcome, will not see imaginary obstacles, will be courageous enough to decide and go ahead feeling that your courage will sustain you in adversity, if it should come. When a person has predominant Combateness, Self-esteem and Firmness he enjoys encounter. If he cannot oppose and vanquish something he is not happy. There is no such thing as adversity to him. To him adversity is prosperity, because it

gives him the opportunity of doing that the very doing of which gratifies his strong faculties.

Your faculty of Hope needs stirring up, also. It, when strong, throws a bright light over all the other faculties. It is not a faculty that hopes but one that gives brightness and expectancy to the hopes or desires of the other faculties. The combination of your faculties permits you to become despondent at times, notwithstanding your excellent health. When Hope, Self-esteem and Combateness shall be sufficiently active, this will not be the case. Happiness is principally the result of having certain faculties predominant in the mental constitution. It is a question of environment only in a very secondary degree. Many persons who have wealth, leisure, educational facilities, etc., etc., at their command, become pessimistic. Persons who have the faculties of Self-esteem, Combateness, Firmness, Conscientiousness, Hope, Human Nature, Causality and Spirituality predominant will be self-controlled, cheerful and, with vitality and training, successful. They do not become despondent. They do not give up. Like a floater on a fish line, they stay on the surface, or if pulled under constantly tend toward the surface again. They *will* not stay down. It may require years of struggling before they become successful in the eyes of the world, but they love struggle, they love opposition.

\* \* \*

As to a vocation, the strongest talent, everything considered, is expression in speech. As an elocutionist, and a teacher of elocution, you could be a success. You have an unusually strong faculty of Language. You could easily master several languages, and could become a translator or an interpreter. You might, if you desired, become a stenographer and secretary and secure a position with a business house doing business in foreign countries and requiring the services of a secretary able to translate foreign languages. Sedentary office work, however, would not satisfy you. You require a more active life.

The faculty of Human Nature, which has already been referred to, ought to be a little stronger for the best work in elocution and teaching, but it can be strengthened. On the whole you are splendidly adapted for speech. Not one in a thousand is by nature better equipped for it. It may take you some time to prepare for successful work in elocution, but I assure you that if you will throw all of your energies in this direction you will be well repaid and well satisfied for all the work you can do in the way of preparation during the next five years. You may not enjoy the drill and application necessary to the formation of habits of correct expression, but, generally speaking, you will thoroughly enjoy the work. There will be obstacles to overcome, it is true. Fears will arise in your mind. But those fears and doubts and apprehensions have nothing to do with your talent. They will arise principally in two fool faculties—Cautiousness and Approbativeness. These two faculties are a little too strong and give rise to some groundless apprehensions as to success, criticism, etc. They are both blind feelings. They have no sense. They cry "fire" when there is no fire. Pay no attention to the fears generated by them.

\* \* \*

"Not an atom moves, not a breeze blows, not a wave beats on the shore, but it affects all the worlds of space." So, also, with a deed—it will have its effects on individuals and nations for all time to come.

Do not use your energies on useless efforts; let every thought, feeling and action serve a noble purpose in life.



### MENTAL FACULTIES.

A Series of Articles Commenced in the August Number of This Journal, in the Year 1901.

The next group which we shall consider is the Social group. This group has four principal members, which, in the full meaning of the term, can be called Social powers. These are the Creative, the Conjugal, the Parental and the Fraternal faculties. In former divisions "Inhabitiveness" has been classed with the Social group, as aiding indirectly in the direction of sociability.

These brain-centres are located in the posterior region of the brain, and are indicated by a pronounced development of the back of the head. A strong degree of these powers causes fullness, roundness and plumpness to the chin and lips, giving a healthy, sanguine color to the entire countenance, especially to the lips, a friendly, cordial and magnetic handshake, and an animated sparkle to the eyes. In the picture below can be noticed a strong development of the social faculties.



Notice the immense development of the posterior portion of the head. The owner of the above picture has a large social brain, and would hence be affectionate, warm-hearted, cordial and magnetic, as well as influential in social circles and welcome to the people at any time. This, as far as it goes, would make him successful in a social sense, and qualified to mingle with people, take interest in human affairs, understand social relations, affinities and ties, and generally charm people with his magnetic, social and fraternal manners.

In this group is found the affinities that bind people together, in family ties, in fraternal orders, in social and financial corporations, in conjugal bonds of union, in parental and intimate connections, in confederacy of States, and in co-operative association, concord, communion and fellowship. The activity of these faculties results in social attachment, social association, fraternal co-activity, and in parental co-operation for the furtherance of the interests of the infant generation. They give creative power, transmitting capacity, magnetic charm, powers of sexualization, matrimonial desire, inclination for maternity and paternity, wifehood, husbandhood, parention and family life. They give a desire for companionship, for national ties, for the mingling of souls, for affectional joys, for friendship, hospitality, love, courtship and marriage. From them flow the parental, the conjugal, the creative and the fraternal affections. They originate a desire for sexual commerce, dall-

iance and gallantry, caressing, fondling, petting, kissing, love-making, sex-association, social sport, etc.

They evolve the sex instinct, the social sentiments, feelings, wishes, ambitions, hopes, loves, etc., and the magnetic currents of social animation, fervency and charm. They prompt to domestic devotion, ravishment and delight; to conjugal love, fellowship, tenderness and charm; to social politeness, cordiality and fondness; to magnetic electrization, vigour and impulse; to marital congeniality, assimilation, constancy and fidelity; to monogamistic love and whole-souled devotion, to conjugal unity, sympathy and oneness; to continual association in love, courtship and marriage; to idealistic affection and sanctity, to soul-mating, mutual regard, perpetuation of love and marriage and to eternal incorporation of the conjugal affections. They evolve the affinities existing between parents and children. They give a predilection for kinship, for the juvenile generation, for genealogy and ancestry, for relational connections, for family, tribular and racial relations; for cognate relationship, for parentage, alliances, family ties and relational characteristics; for gatherings of people, for genealogical tables, for family registers, for lineage, races and species; for city life, for national connections and for rural life and habitation. They cause people to live in tribes, to congregate and to form social and relational strata. They enable people to populate the earth, to mix and intermix with each other, nationally and internationally, and to establish homes, village communities, towns, cities, states and nations. They incline the mind for stock-breeding, cognate history and sociology. They give desires for ethnology, ethnography, heredity and stirpiculture, for obstetrics, for census-taking, for domestic evolution, for domestication of animals, for the history of human society, social phenomena, fraternal intercourse, evolutionary progress, social ethics, relations and economics; for primitive social ethics, cast, codes, forms of marriage and for primitive matrimonial rites, customs and relations; depending, of course, upon the development and co-activity of the other mental powers. When the social faculties are predominant in development they give the mind a predilection for social relations, domestic conditions, conjugal affairs, fraternal association, parental duties and obligations, or, in short, they are for national, social and affectional spirit in men and women, in the young and the old, in communities and in nations.

When the faculties be strongly developed and not regulated by the intellectual and the moral powers they may manifest themselves in social dissipation, nymphomania, flirtation, debauchery, bigamy, prostitution, erotomania, self-abuse, polygamy, conjugal mania, jealousy, matchmaking, irrational parental devotion, maniacal fears regarding children, parental conceit and indulgence, nonsensical devotion to poodle-dogs, child-stealing, nepotism, mania for orders, importunity, undue intimacy, volatility, orgies, etc. On the other hand, when the faculties be subordinately developed, a person becomes faulty in social directions, leaving him spiritless, cold-hearted, uninviting, aspermatic, inconstant, fickle, indifferent, unsocial, misanthropic, odious, hostile and hermit-like; while it may lead to many peculiar conditions of the mind, which conditions have not been understood before the science of phrenology began to throw its searchlight in a mental direction. Thus, that pathological condition called azoospermia is simply a result of an early arrested development of the faculty of Amativeness. This is also the case with aspermatism, acyesis, agalactia, gynephobia and other disorders in this direction. Misogamy (hatred for marriage) celibacy, flirtation, coquetry, etc., are principally results of weakly-developed Conjugality.

A subordinate development of the faculty of Parental Love may permit abortion, feticide, bargaining with stran-



gers for the rearing of one's children, hatred for children, forgetfulness regarding their wants, infanticide, cruelty to the rising generation, etc., while, when the faculty be too strongly active it may give rise to a mania for eyesis.

The third group of faculties which we shall consider is the Motor group. This group was partly considered in the last journal, when we wrote about the industrial and vital faculties; but we shall now consider it more in detail.

These powers are at the very foundation of energy, force, courage, propulsion, volition and mental focalization. Through them the mind becomes a battery of dynamic force; willing and able to engage in defensive and aggressive warfare with tongue, fist, sword and pen. They give a desire for physical locomotion, for active opposition, for contention and victory, for military operations, for active resistance, aggression, invasion and conquest, for defense and offense, for protection, for war; for contradiction and for controversies; for infliction of pain, for disputes, strife, combats and battle, for fistic contention, for revolutionary movements, for hammering, blasting, rough work and active life; for execution, destruction and devastation, for turmoils, difficulties, dangers and hardships, for determined, focalized, courageous and energetic action, etc. They are the military forces of the mind. They are the armourers, warriors, eradicators and executors of the soul. They are the oppressors of the strong, the shielders of the weak, the punishers of the guilty, and the dispensers of guile and cunning. They are the steel of the wishes, the rock of the ambitions, the citadel of the affections, the powder of the intentions, the explosive power of the human soul, the strength of the individual, the dread of the evil-minded, the thunder of the nations and the axe of civilization. They give courage to thought, freedom to speech, energy to action, calm to fear, action to enterprises, presence to the mind, defiance to threats, execution to decision, strength to religion, steadiness to affections, force to resolution, powder to the impulses, fire to the desires, and strength to the entire soul. They enable us to resist opposition, to grapple with the cruel fate, to fight and to conquer, to resist elemental fury, to withstand pain, to suffer hardships, to mock the adversary, to sneer at the warrior, to smile in the battle and to stand calm and defiant at the mouth of the cannon. They give force, energy, activity and power to the mind. Each of these four mental units communicates its own peculiar power to the mind. Thus, the resistive faculty gives calm, courageous, potential and resistive power to the mind. "Destructiveness" communicates active force, kinetic energy, propulsive power, forceful activity, executive vigour and mental urgency, impetus, heat, vim, push and driving power to the mind; "Firmness" furnishes power of stability, perseverance, regulation, steadiness and will to the mind; while "Continuity" produces power of focalization, consecutiveness, fixity, uniformity and perpetuity to the mental processes. In the ship of mind Comb. may represent the power of the vessel to resist the angry and contending sea; Dest. may typify the steam of the vessel; "Firmness" could be likened to the helm; and Cont. may symbolize the power of the vessel to focalize a point of a given continual course, and to pursue this course without change of direction or stoppage. Thus, we have resistive, propulsive, steering and focal power. From the fact that these powers have, strictly speaking, the mind faculties as objects, their influence on character is very great; and this because they are the driving, the resistive, the regulating and the focalizing forces of the mind. One of these powers weak in an individual enfeebles his mind greatly.

When these powers are predominantly developed, and not regulated by the intellect nor by the religious sentiments they lead to aggression, assault, embittered strife, pertinac-

ity, controversialism, pugilistic combats, quarrels, disturbance of peace, carnage, cruelty, obdurance, malevolence, brutality, tempers, pyromania, savagery, execrations, malice, devastation, terrorism, hyperdymania, punishments, infatuation, obstinacy, refractoriness, hyperbulia (insane will), monotony in the mental processes, dislike for modernism and change in methods, tardiness, thematic paralogia or inability to change the mind after it has once settled on a certain course of thought and action, etc. On the other hand, when these powers be too feebly developed a person becomes spasmodic in his mental operations, too many-sided, volatile and irregular in his habits, too fickle and unreliable, too notionate and giddy-headed; too brief, flitting and changeable in his intentions, too fitful, uncertain and periodical in his affections; too feeble in volition, too easily influenced by persuasions; too unstable, desultory and flighty, too deficient in will-power, too restless and feeble in his mental processes, too tame, passive and lazy; too submissive to insults, oppression and evils, too feeble in action; too faint-hearted, cowardly and tired; and he becomes unable to defend himself, his property, his friends, relations and associates, etc. He becomes almost useless for the affairs of life. A person may have had an excellent academic education, he may have an excellent talent for mechanics, arts, literature or law; he may even be an intellectual genius in some certain direction, but if he be weak in the Motor faculties he will never, never make use of his education, of his talent, of his genius. In the accompanying picture may be seen strongly-developed motor faculties. Notice the long and stretched upper lip, the prominent jaw, nose and superciliary arch, the determined look, the angular contours and the height of the head above the opening of the ear.



This man is a man of force, energy, power, execution and will. He is qualified to oppress people, if he so wishes, and would care but little what methods he employed.

In the next journal we shall consider the Aspiring group of faculties.

Cultivate good habits, controlled energy, politeness, ease and grace; and let your actions be manly and noble.

Try always to be controlled, self-poised, high-minded, obliging, joyous, pleasant, noble, pure, lofty and sublime; and focalize your whole mind on anything that you do.



## THE GOLD CAP.

BY WALTER JAMES SHERWOOD.

Upon a lofty tableland there once stood a magnificent lodge. It was stationed at the entrance to a country such as one dreams of in visions. The portals of this lodge were massive and yet of symmetrical design. Vines and flowers of exquisite beauty but of strange appearance grew upon and covered the great gate, which stood ajar as if to bid the wayfarer a welcome entry.

Inside the gate the country appeared of great richness. Fine forests and stately cities alternated, and hills and valleys with silver streams abounded. The sky was of that beautiful bright blue that painters are ever seeking to transform to canvass, yet never succeed.

By the outer edge of the portal sat an aged man. He wore a long, full beard, the center of which was a silver gray, with the edges shading to a snowy white. He leaned back against the stone portal and his eyes were fixed upon the fair country within, in a transfixed, meditative gaze.

Outside the country fell off abruptly into broken rocks and shrubbed ravines. Far down below was a valley and by straining the eyes a turbulent river could be seen foaming along. The character of the trees, gnarled and bent, showed that the region was continually wind-swept.

After some time the aged sentry turned his eyes away and they rested on the rocky hillside. Struggling up a path, of which there were many, all leading to the great gate, a man toiled his way. He came on, now stopping a moment for breath, then clambering forward until finally he stood near the aged sentry.

The eyes of the keeper of the great gate were fixed upon the man. The look was kindly but shrewdly penetrating.

"What is your wish?" he asked of the traveller.

The man came forward eagerly.

"I hear that you want a ruler over one of your most important states. Is it so?"

"Yes," answered the gatekeeper.

"I am come to ask for the position.

The keeper made no answer at once but kept his eyes fixed upon the applicant.

"Very well," he said, "The test of fitness for the position is a simple one."

He reached upward and took from a niche in the portal what appeared to be a hollow half-globe. It bore some resemblance to a skull cap. It was of a wonderfully luminous, golden color, and seemed to throw from it a soft radiance.

"The only requirement," said the keeper, "is that this cap must fit the head of the ruler of the state."

"Ha!" ejaculated the traveller. "That's no trick at all. I can wear it easily. What a beautiful thing! It seems to be made of glistening nuggets of gold."

The gateman smiled grimly but said nothing as he handed the man the cap. The latter took it quickly and clapped it on his head, tossing his own hat far away, thinking he would have no further use for it.

The cap passed over his skull and seemed loose in the back. At one place just back of the man's temples it stuck, and despite his utmost efforts he could not draw it toward his forehead. He tugged and strained and coaxed and twisted. He grew red in the face and then purple, with his efforts. He danced about and made strange contortions, and when he saw that he could not draw the cap on his head, and that the exalted position of ruler of a great state was slipping from his grasp, he swore.

"What infernal nonsense is this, anyway," he shouted.

"The idea of such a silly test. I say it is ridiculous. Why

don't you put a man through an examination for his fitness? Why don't you find out what he knows?"

The gateman seemed to pay no heed to the man's angry words but glanced past him down the rough hillside. Half-way up the hill another wayfarer toiled, with his face turned toward the great gate.

"Make way," the keeper finally said, with a motion of his hand, "another applicant comes. You have had your trial."

"But," choked the traveller, "what do you mean? Where have I failed? What matters it if my head don't fit precisely into that cap? I can have the cap altered to fit, can't I?"

The second traveller drew near.

"Make way," again spoke the gateman. The voice was imperious and was not to be gainsaid. "Go back to your work," continued the keeper, "and take this lesson with you. The cap is right. It is your head that is wrong, or rather it is your mind. The cap tells an unerring story. It exposes a certain selfish faculty in your mind. The faculty was too large for it. Now the ruler for this great state cannot be selfish."

"I admit the sense of that," said the man. "But tell me the name of the faculty."

"You have missed the position you came for," said the keeper, apparently unmindful of the man's question. "Tell me now, what is your next greatest desire?"

The man looked at the aged sentry in surprise. Then his glance rested on the cap of glistening gold that he still held in his hands.

"Why," he said, "I would like the cap of gold. It must be priceless."

"In what way?" asked the keeper.

"Why, look at those nuggets of pure gold," replied the traveller.

"Aye, there you have your answer," sighed the keeper. "You see nothing but the dross in the cap. Our ruler must see more."

The traveller hung his head and went away.

He had scarcely gone from sight when the second wayfarer came up. With hat in one hand and handkerchief in the other, mopping his brow, he approached the sentry with a confidential, familiar air. He was of fleshy build and jollily good natured.

"Hello, old man," he exclaimed. "Now if you ain't the very shadow of Saint Pete, then I'll be blowed. Maybe you are, eh?"

"No, I have not that honor," the gateman replied. "What can I do for you?"

"Bully for you, old man. I see you're a man of parts. I'm something of a corker myself. Heard of an opening in your country for a high-class boss. I want the posish. I'm a cracker-jack, an all around three-ringed chap, and I can run on one wheel and a single rivet for six weeks without oiling. See? I'm your posey."

"I see," said the keeper, "You are something of a posey."

"Well, ain't I? There ain't another man in Pastry county can hold a penny candle to me. In a half hour I've been known to loop the loop, flip the flip, shoot the chutes and dip the dip without so much as jarring a vertebrae in my spinal column. That's the kind of nerve I have. As for boss, why, I've a few stunts I'd like to show you. I'm your huckleberry. What's the salary and perks?"

"Before we pass to those questions," replied the keeper, "let us examine into your qualifications."

"All right, old man, fire ahead."

The gateman reached for the gold cap.



"How does this fit you?" he asked handing the cap to the wayfarer.

"It's a dead cinch."

"That is all the qualification necessary," said the keeper.

"Whomsoever the cap fits, that man shall be ruler."

"Is that all? I say, old man, my admiration for you is growing. You're a lallapaloozer."

The fleshy traveller, in his enthusiasm, would have slapped the keeper on the back had not the latter waved him away with a dignified motion of his hand. The applicant took the cap and without further ado put it on his head. He forced it down on his brows by main strength, and then striking an attitude, stood up triumphantly before the keeper.

The gateman took a small rod that stood by his side and reaching forward tapped the cap in several places. On top, just a little forward of the center, the cap gave forth a hollow sound.

"Humph!" said the keeper. "As I thought."

"What's the matter with Hannah, old man?" asked the applicant. "Don't it fit?"

"You are wanting seriously," said the aged sentry, "in the upper central and upper forward part of your head. You do not fill the cap there at all."

The good natured applicant was not abashed. He at once rallied to the attack.

"Your lamps are burning low, old man," he exclaimed. "Smoke up! What's an inch more or less on a man's coconut? Ain't it covered by the cap, anyway?"

"Yes, it is covered by the cap, but it shows in the tongue," replied the keeper. "Come, move on. You have had your trial. Make way for others."

But the applicant would not be waved aside.

"I think your an old skeesicks, you old bummer," he shouted. "You're off your trolley and your lights are out. You need stringing on a new circuit, old man. You're a knocker, but I'll boost you one, see if I don't."

With a sudden rush he attempted to push the keeper aside and enter the great gate. He had got but a few paces, however, when from some mysterious place appeared two strangely garbed attendants, who grasped the belligerent applicant and tossed him far outside. He struck on a grassy slope and rolled down out of sight.

"The lack of showing respect toward others," mused the keeper, "is becoming more prevalent every day. The venerative faculty was *nil* in that man. What an example to set before children. No wonder, when such men roam at large that little children show such aptitude at using slang, and I see now where they learn profanity and indecent language. Why, the other day I was told that among the average set of street urchins such talk constituted five-sixths of their vocabulary. Something must —"

But he got no further in his musings for he was interrupted by the appearance of a tall, sleek looking individual with a stoop in his shoulders, and eyes that looked through half-closed lids. He approached and made a low obeisance.

"Most worthy sir," he began, looking at the keeper from the corner of his eye, as he bowed, "I hear that you have in your delightful country an honorable position to be conferred upon some man of the requisite ability and of sufficient distinction of character. I have the reputation of being a great and good man, and I humbly ask consideration for this important post."

"Sir," said the keeper, "your ambition is honorable. The requirements that are asked of the applicants are simple in the extreme. It may seem odd to you but all that is required of you is to try on this cap."

"Most reverential sir, it is indeed simple. And if it fits me?"

"The position is yours."

"Your ways are delightfully simple," said the third applicant. "I am more than charmed. I confess that I expected something more difficult than this. The fact is I brought a packet of testimonials from the most prominent people in my country. When this little test is over I beg you to honor me by reading them. One speaks of me as the embodiment of honor and chivalry, another points to my extreme devotion to religious duties, even going so far as to call attention to the condition of my worn apparel at the knees. This was caused by being constantly at prayer —"

"Aye," said the keeper, "a devout nature."

"Even so," said the man. "I am pleased to see you so moved. But I will comply with the first condition at once."

He drew on the cap, the keeper eyeing him the meantime.

"There," the man said. "I think that is on and that it fits very nicely."

The keeper took the little rod and tapped on the cap at several places. On either side of the back top-head it gave forth a hollow sound, while at the point farthest back in the top-head it was too tight. Again in the forward center of the head it was hollow, and it was too tight where is located the faculty of suavity.

The keeper sat and mused a moment and then spoke.

"My good sir," he said, "the cap does not fit."

"One so estimable and beneficent cannot make an error," the applicant replied, "and yet it sometimes occurs. It is possible in this case. Pardon me, if I take issue with you and if I insist that it does fit."

"Pardon me, if in turn I speak plainly," said the keeper.

"The cap never tells a lie. You are wanting in the faculty of conscientiousness, therefore you are unlike the cap. You are wanting in the faculty of veneration, therefore your religious professions are hypocritical. You are strong, very strong, in the faculties of self-esteem and suavity, therefore you think yourself easily competent for any position, and you are ready to spread the palaver on as thick as mush to prove it. Move on, my dear sir, the cap does not fit you."

The applicant bowed low.

"I am charmed with your frankness," he said. "You exhibit an embodiment of all that is pleasurable in social converse. But even so great and gifted a mind as yours may have its fault, indeed I may say that I detect it. If I were asked to name it I would hesitate, but being pressed would say that it is stupidity. How one apparently so superior could possess a mind of such shallow limitations is more than I can fathom. I should not care to associate with such a person, much less take a position under one of them. I bid you a very good day, sir."

And the traveller, with a courtly bow, went his way.

"Aye," chuckled the keeper, "a sleek rogue, sure enough. But the cap never lies. The man is a silver tongued hypocrite, and there are many just like him on earth. Pity they all cannot be unmasked as this one was. Well, who comes next."

Nobility, purity and magnanimity of life; all embracing charity and philanthropy; constant and earnest endeavour to actualize an ideal, perfect life in this world, is the best preparation for the next.—*Hudson Tuttle.*

"There is an influence unconsciously exerted in every association of life; and some person is its victim, in a large or small degree—temptation comes to all, and all yield sooner or later; unless they be strongly armed."—*Shafesburg.*



### ARE PARENTS RESPONSIBLE FOR THE SUCCESS OF THEIR CHILDREN?

Yes, parents are responsible for the success of their children, and again they are not. When we consider the hereditary laws, congenital conditions, the laws of conjugal selection and social, moral, political and intellectual influences on children according to the interpretation of science; and when we consider that children are the results of parental states, developments and peculiarities, we are compelled to admit that in these directions parents are responsible for their own children and for the success of the same. If parents be ignorant of the hereditary, selective, etc., laws, and hence violate the same, children are, by reason of those laws, compelled to pay the penalty in the way of misery, adversity and non-success. "Ignorance excuses no one." Parents *should know* the laws of nature, else they cannot obey them, nor teach their children that which is essential for health, happiness and success, neither can they possibly know how to eradicate dangerous transmitted tendencies. Do children suffer for the ignorance of the parents? Of course they do. Parents transmit to children in every case, their own individual or combined idiosyncracies of disposition, habits, talents, organic conditions, etc., which in their heterogenic mixture may result in forms unlike those of either parent; yet, always in conformity to the laws, conditions, surroundings, habits, etc., of each. Parents, therefore, being the means of creating and introducing children into the world, and being governed by the laws of nature in these respects, become, by reason of their parental obligations, and by reason of the laws of nature, responsible for the endowments, training, education, success, health and happiness of their children. Parents that undertake family duties should study heredity, stirpiculture, etc.; and should, by right, study Human Science in its completeness or else patronize a competent practitioner of the same, in order to be able to determine with scientific accuracy the inherent possibilities, needs, gifts and tendencies of their children. Parents not doing this are not qualified to erect a solid superstructure of success for their social pets. Parents are responsible for the success of their children, when we consider hereditary and selective laws, and when we consider parental obligations and duties. We say obligations and duties because parental responsibilities are twofold, namely those duties imposed from within, being of a moral nature, and those obligations imposed from without, which are, in their very nature, social, civil and national. Parents have no right to transmit evil tendencies to their children, neither have they any right, whatever, to give birth to a child at a time when their physical health, their surroundings, their mental states, etc., are unfavorable for the creation and introduction of a human being into the world, according to the teachings of the hereditary laws. Each generation is a trustee of the coming one, and owes protection, enrichment and perfect hereditary endowments to its succeeding generation. Each child has a right to its physical, social, commercial, scientific, literary, moral, spiritual and civil inheritance, both from hereditary and from educational standpoints; and parents failing to endow their children in these respects commit a wrong against themselves, against their offspring, against the community and against their nation.

There is, at the same time, another side to this question, namely, an exogenetic side, over which the parents have no control. There are, at the present time and always have been for that matter, existing causes, systems and conditions detrimental to health, progress, edu-

cation and success, both for the individual and, also, for the nation. These evils are results of ignorance of the laws of nature, of violation of these laws, of elemental commotion, fury and play, etc., and cannot be prevented by the parents. The impurities of the atmosphere, the aerobic swarms of germ-life, the lurking bacteria in food, liquids and in fluids, the conditions of contagious, infections, epidemic and endemic diseases, the unripe, decayed and putrescent state of foods, the congenital conditions of mental and physical states existing in the parents and inherited from their ancestral predecessors, the conditions of social, political, religious and educational systems, the revolutionary movements of belligerent armies, the charges of savage mobs and of ferocious beasts, the destruction done by the play of the elemental forces, etc., are external causes over which parents have but very little control, and are, therefore, not responsible for calamities, misfortunes, evil and destruction descending on their children from these directions. But outside of these, parents are positively responsible for the progress, health, education and success of their children.

The word success is differently understood by different people. One thinks that success consists in being able to accumulate money and property; another one considers himself successful by being able to reach a high degree of education; a third one aims at political privileges and honors and considers himself fortunate by attaining them; a fourth one dreams of social distinction, superiorities and merits as being the standard of success; a fifth one regards himself successful if he be able to give his pugilistic antagonist a "knock out blow," etc.; hence, it will be seen that, *that* which is success to one person is not necessarily success to another; and it will also be seen that parents are apt to consider their children successful, if they be progressive in the same approximate lines as they themselves, as parents, have been prosperous. Success is simply an advantageous, prosperous, favorable and profitable termination of a special course pursued; and the factors essential for the same are very numerous. These factors are approximately the same for the generality of the people, and must be taken into consideration by parents wishing to lay a true foundation of success for their children.

What constitute, then, the essentials of success for children at large; or what should parents know in order to make their children successful?

They should know [1.] their own inherited or acquired tendencies, faults and needs; [2.] their own conjugal adaptation in marriage; [3.] the laws governing conception and gestation; [4.] the talent, needs, tendencies and possibilities of their children; [5.] the general needs of their children along educational lines; [6.] the special education needed by their children along the lines of trades, professions and commercial pursuits; [7.] the mental training required for the purpose of counteracting possible tendencies transmitted by force of the hereditary laws; [8.] knowledge of the laws of hygiene and dietetics; [9.] general knowledge of the laws of nature, in order to be able to teach their children these laws; [10.] knowledge of human nature, in order to determine with scientific accuracy who are and who are not desirable associates for their children; [11.] knowledge of civil and political conditions favorable for human evolution; [12.] knowledge of the laws of domestic and national economy; and [13.] knowledge of the laws of sexual selection, so that parents may be able to teach children these laws that children may become acquainted with the same, and, at a ripe age, be in possession of a knowledge by which they can select a matrimonial mate



with whom conjugal happiness may be secured; and thus, also, promote the interests of the coming generation. Every one, in order to become successful, must have the essential physical and mental qualification; must know his special talent and the direction of the same; must have this talent (faculties) educated; must eradicate faults operating against his success; must develop faculties not up to the mark; must have knowledge of the laws of life (his needs); must have a knowledge of human affairs; and must apply his powers in an energetic and focalized manner. He should, also, remember that human gifts are always limited; and, that hence, no one can go beyond his own powers with impunity. This should equally be remembered by every parent. It happens very often that parents, in their zeal, educate their children into sick-houses, into lunatic asylums and into graveyards, by intellectual supertension or by overstepping the intellectual powers of their children; and this because the parents do not know the natural capacities of their children, in intellectual directions.

If your son have not the essential physical and mental power for becoming a lawyer or a statesman, what right have you to predesign him for such a profession?

If you overload him with intellectual studies, and thus wreck him physically and mentally, are you then making him successful?

His BRAIN and BODY, not you, determine what he ought to do.

Parents are, ordinarily speaking, responsible for the success of their children.

"Each generation is a trustee for posterity. To preserve, protect and transmit its inheritance unimpaired, is its highest duty."—BUTLER.

### MAKING A MAN.

Hurry the baby as fast as you can,  
Hurry him, worry him, make him a man;  
Off with his baby-clothes, get him in pants,  
Feed him on brain-food and make him advance;  
Hustle him soon as he's able to walk,  
Into a grammar school; cram him with talk.

Fill his poor head full of figures and facts;  
Keep on a-jamming them till it cracks.  
Once boys grew up at a rational rate;  
Now we develop a man while you wait.  
Rush him through college, compel him to grab  
Of every known subject a dip and a dab.

Get him in business, and after the cash,  
All by the time he can grow a mustache;  
Let him forget he was ever a boy,  
Make gold his god, and its jingle his joy;  
Keep him a-hustling and clear out of breath,  
Until he wins—nervous prostration and death.  
—Nixon Waterman in *Pittsburg Christian Advocate*.

Avoid dishonesty, lying, bad habits, cynicism, fights, quarrels, joking criticism, gossip, filth, impurity and familiarity, if you value your person, your character, your name and your health.

Virtue is its own reward.

"The World is full of sin and sorrow because it is full of error."—Buddha.

### THE CITY OF THE FUTURE—A PROPHECY.

BY JOHN BRISBAN WALKER.

One cannot enter the gates of the Pan-American Exposition at Buffalo—that wonder of color and form which rises before the visitor—without mentally reverting to the City of White Palaces of 1893, only eight years ago, with its throngs of amazed and delighted people. Even while the mind is filled with delight and astonishment, there comes a subconscious picture of the neglected "Pinta" which sailed so boldly across the Atlantic, and now lies abandoned in a marsh from which rise the charred ends of many piles—the only remaining vestiges of that famous White City. What a shame if these marvelous creations at Buffalo are to meet a similar fate! "What a pity," the visitor reflects, "that another two or three millions could not have been added to the funds at the disposal of the commission, and the walls stand in substantial brick and mortar instead of wood and staff!" It might have required that the Exposition should have been located a few miles farther out on the prairie. Then at its close the aggregation of palaces might have been converted into a model city; the Palace of Liberal Arts become a great factory; the Temple of Music stand as the theater hall; the Stadium remain the great amphitheater that it is, to which Buffalo could flock in years to come for its amusement. Games would, doubtless, be born worthy of the dignity of their surroundings. The buildings constructed by the states of North and South America would become private houses set in the most beautiful of parks. Probably three-fourths of the cost of the Exposition has been in the work on its designing, its parks, its waterways, and the workmanship of its architecture and monuments. Only the materials of the exterior are temporary. Another million or, at the most, two millions expended would have left every wall in the most durable of materials. What a pity then, what a waste that this small additional sum should not have left the work of great artists in lasting form!

For this is the lesson of the fair—that it illustrates what men working in harmonious effort may accomplish for the delight of all. Who believes that the people of the second half of our new century will be content to live in those abominations of desolation which we call our great cities—brick and mortar piled higgledy-piggledy, glaringly vulgar, stupidly offensive, insolently trespassing on the right to sunshine and fresh air, conglomerate result of a competitive individualism which takes no regard for the rights of one's neighbor?

Wandering in these streets of varied forms, the mind is entranced by the eternally changing color always in marvelous harmony. Down the great central court to the left, by the fountains on the Esplanade, in the maze of the Horticultural and the Graphic Arts Buildings, then under the graceful pergolas to the magnificent erections on the Bridge of Triumph, the colors change and change until the whole prismatic spectrum seems to have been exhausted twenty times over—yet never a repetition, only restful harmony.

How was this marvel of construction brought about? Why three miles away are a thousand ungraceful shapes piled garishly together, and here this dream of perfection? The answer comes—it is but the difference in systems. One represents human effort disastrously expended under individual guidance in the competitive system which takes no thought of neighbor. The other represents organization intended for the best enjoyment of all. One stands as the remnant of a barbarism handed down through the centuries.

(Continued on page 257.)





## HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

L. A. VAUGHT, Editor and Publisher.

V. G. LUNDQUIST, Assistant Editor.

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### EDITORIAL.

Many people ask: "What are the benefits of phrenology? What can it do for humanity? Is it a science? Is it reliable?" etc. To answer such questions would require many months' of talking, explanation and demonstration. All those who have studied the science know how very influential it is on very nearly all human affairs, needs and conditions; and that it can confer benefits on humanity in thousands of ways. Furthermore, everyone acquainted with its scientific data and philosophical principles knows that it is a most important science for humanity; and that it cannot be learned in a day, in a year, nor even in many years. It is, indeed, very foolish to believe that one may become acquainted with this science in a short time. Nobody thinks for a moment that he can learn to master mathematics, architecture, anatomy, engineering, etc., in a short time; and no one thinks himself a capable judge in science and in art before he has studied his science or his art for many years, and

in the minutest detail; yet, when it be a question of phrenology, amateurs, and even scientists who never had any instruction whatever, think themselves capable judges, upon whose incompetent assertions the merits of the science of phrenology must stand or fall. Is this sensible? Is it fair? Is it just? Is it scientific? Is it honorable?

Let a person study the science, for three years at least, before judging its merits, demerits and objections. It is entirely out of the question that anyone can judge of the merits of phrenology before first becoming acquainted with its teachings in detail; and everyone who, in the past, began to take observations in phrenological directions, and who began to study its principles in earnest became an enthusiastic advocate and disseminator of its scientific doctrine, and this because he saw the truth of the science, how extensive its influence is on all human needs, systems, institutions and governments. Everyone, also, at the present day, who begins to study this science in real earnest, becomes a zealous disseminator of its philosophy; and this because it interprets the laws of human possibilities, conditions and needs.

We cannot mention any sort of system, creed, science, art, government, vocation, institution, movement, etc., whether juvenile or social, individual or civil, national or international, that the science of phrenology would not have its direct or indirect influence on, if the science were but understood, recognized and practiced by the individual member and by the nation as a whole. It is, therefore, idle to undertake to describe in how very many ways the science may benefit the individual as well as the nation.

We shall, still, mention a few instances where phrenology would be of untold benefit.

It would enable a person to study himself, his own tendencies, inclinations, faults, virtues, deficiencies, talent, possibilities, limitations, needs, fears, etc., and it would qualify the person to improve himself by first informing him *how* *where* and *why* to begin his introspective studies and his processes of self-evolution.

It would qualify him to study his children, their peculiarities of disposition; the direction of their talents, their educational needs and possibilities; and it would teach him *how* and *why* to train them in certain directions; how to direct, guide, improve, manage and unfold them; how to instruct them regarding the laws of their constitution, why to teach them the selective laws of matrimonial affiliation; how to make them happy and successful, how to counteract evil tendencies and fears, congenital idiosyncracies and insane notions; and how to select suitable mates, friends, associates and studies for them. It would teach him *how* and *why* to select a mate, a friend, an associate, a business partner, a companion, a servant, an animal, a business, a trade, a study, etc., for himself; and it would educate his selective sagacity and intuition, and thus qualify him to handle people, to gain their patronage, good opinion, their esteem and their love; and, also, to know whom to trust, whom to avoid, and the reason why he should trust one and avoid another. It would furnish him knowledge by which he may know *where* all sorts of abnormal fears, insane tendencies, peculiar notions



and peculiarities come from. It would equip him with a knowledge by which he would know whether it would pay him to spend money in one direction or in another. It would give him an insight into his own matrimonial needs, qualify him to select a mate for himself according to the selective laws in nature; and to know beforehand what he could expect from his mate in his marital relations with her. It would enable him to understand human conditions, systems, institutions, laws, needs, religions, governments, occupations, relations and movements more clearly, and why to nominate and vote for a certain public man, but not for another. It would better enable him to live nearer to Nature and to Nature's God, and to know how to improve human conditions socially, commercially, morally, politically and educationally. Through it he would know the reliability of public men, the natural abilities and limitations of all men; their capabilities as financiers, their value, reliability and merit in official and public capacities; their honesty, sincerity, capability and honor in a professional sense; and their inherent inclinations to use or abuse the public themselves, or the knowledge they have acquired. It enables him to understand why a criminal is a criminal, how to deal successfully with him; how to protect the peace-loving public from him; how and why to lessen taxation; how criminality can be stopped, and how to reconstruct the brain of the criminal, and thus change his criminal tendencies by moralizing methods of brain development, instead of by punishing and demoralizing acts, which can only make him more evil-minded, more desperate and more dangerous to the public when he is turned out from his criminally educational school, the jail. (Should I wish to make a desperate, evil-minded and dangerous criminal of my son, I certainly could not think of a more appropriate criminal school to send him to than the jail). It teaches the one who studies our science how he could deal more successfully with the insane, since insanity is in reality but diseased conditions of the brain. What are those psychological conditions called imperative conception, obsession, demonomania, mesmeromania, etc., but disorders of the Psychic brain centre? What are such mental disorders as agriothymia, fighting mania, pyromania, hyperdynamia, desperadoism, fury, impulsive insanity, etc., but affections of the brain-centres containing the two motor faculties Destructiveness and Combativeness? What are kleptomania and plutomania but disorders of that brain-centre which contains the faculty interested in money, property and possession? What are corpulency, geophagism, lypomania, acoria, sitomania, methomania, alcoholism, adipisia, etc., but diseases of the nutrimental and the fluidic centres? What are histrionic mania, comic mania, laughing mania, stage craze, etc., if not affections of the comic centre of the brain? So, also, with building mania, mania for invention, micromania, hyperbulia, abulomania, megalomania, and thousands of other affections of the mind. What are they but disorders of one or more of the faculty-centres located in the cortical layers of the cerebrum? These mental disorders have either been inherited or acquired; and could be more successfully treated if the science of phrenology were better understood by specialists who deal with the affections

of the mind. Should our man desire to become a more successful doctor, generally speaking, he could become so by studying our science in detail, not only one or two hours once a day, for three or four months, for that would not qualify him; but he should become acquainted with the science in its minutest details before he would comprehend its extensive influences on all human conditions, affairs and needs.

It is, indeed, deplorable to see men interested in scientific investigations, in deep microscopical studies, in mechanical invention, in astronomical observations, in geological researches, in educational progress, in studies involving religion, statesmanship, and law, and yet neglect that science which is the vena cava, the heart and the soul of all human conditions and needs!

Read what some prominent men have said about phrenology.

"Until I became acquainted with phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity."—*Sir William Ellis, Physician to the Lunatic Asylum, Middlesex, Eng.*

"It is a science founded on Truth, and capable of being applied to many practical and useful purposes."—*Robert Hunter, Professor of Anatomy, University, Glasgow.*

"All my life long I have been in the habit of using phrenology as that which solves the practical phenomena of life."—*Rev. Henry Ward Beecher.*

"It surpasses all former systems in practical utility, being that alone which is adequate to explain the phenomena of mind."—*Richard D. Evenson, M.D., Prof. of Physiology, Dublin.*

"Whoever disseminates true phrenology is a public benefactor."—*Horace Mann.*

"Phrenology is a revelation put by God Himself within reach of all of His intelligent creation, to be studied and applied in all the relations and in all the business of life."—*Hon. John Neal.*

### ATTENTION.

There is no surer sign in the world of a little, weak mind, than inattention. Whatever is worth doing at all is worth doing well, and nothing can be well done without attention. It is the sure answer of a fool, when you ask him of anything that was said or done, where he was present, that "truly I did not mind it." And why did not the fool mind it? What had he else to do there but to mind what he was doing? A man of sense sees, hears and retains everything that passes where he is. I desire I may never hear you talk of not minding, nor complain as most fools do of a treacherous memory. Mind, not only what people say, but how they say it, and if you have any sagacity you can discover more truth by your eyes than by your ears. People can say what they will but they cannot look what they will, and their looks frequently discover what their words are calculated to conceal. The most material knowledge of all, I mean the knowledge of the world, is not to be acquired without great attention.

CHESTERFIELD.

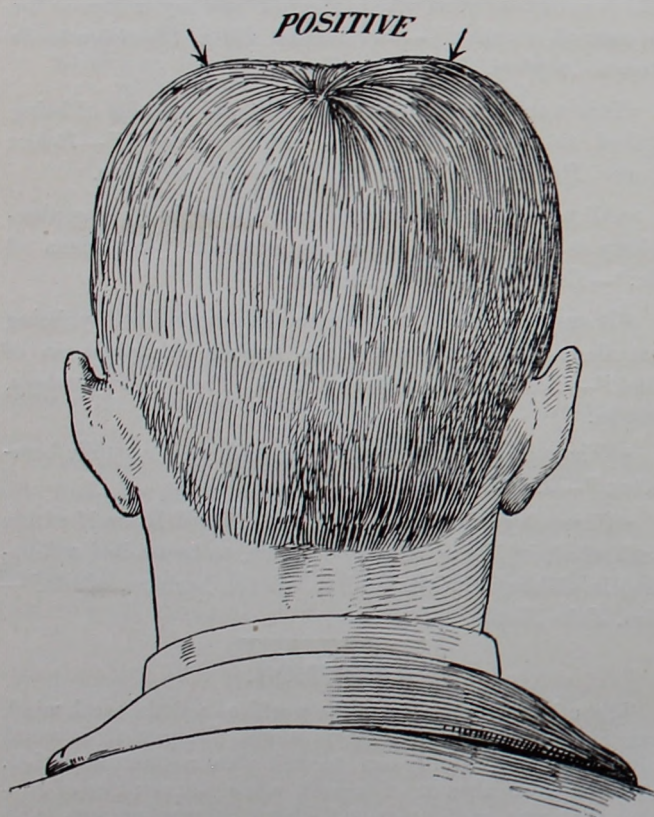
When a faculty is strongly developed it pays close attention to objects in which the faculty is interested.



**HONESTY.**

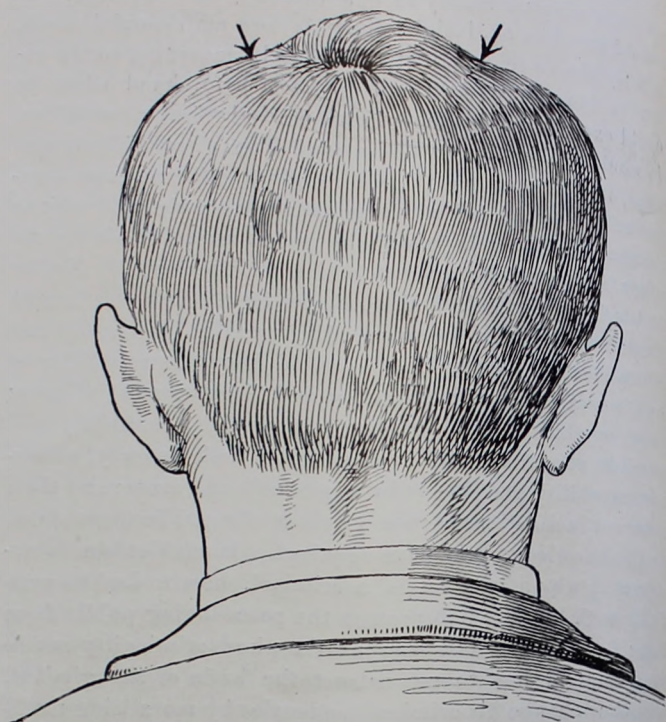
An honest man is one who is disposed to act justly, candidly and faithfully in his business transactions with other people. Yet an honest man might be a criminal temporarily. The faculty of Conscientiousness is really the psychological unit which causes a person to act in a just and honest manner, be he a business man, a saint, or a minister of the gospel. Still this mental power alone would not save a man from criminality, yet would prompt him to honesty, although he be associated with thieves.

Conscientiousness is, however, as has already been seen, the central power for honest dealing, and when the faculty is strongly developed it is associated with well developed moral centres in the cortical layers of the brain, giving expansion, in these parts, to the brain and skull as can be seen in the accompanying figure at that part where the arrows can be seen



Notice the expansion and height of the brain at that part. He would be governed by honesty in his dealings with mankind.

Below we insert another picture showing a deficient brain development at this same corresponding part of the brain. These two men would be comparative antipodes regarding honesty in manner, conduct and action. One would be honest while the other would be dishonest; one would tell the truth about himself, even if he be a robber, a criminal or a desperado; while the other one would lie all day long, even if he be a clergyman or a saint.

**NEGATIVE**

Notice the want of brain development at those parts where you find the indicating arrows. Such a development would permit crime on a large scale, were he otherwise disposed for criminality. This man requires to have his brain reconstructed in those centres where the truth loving faculty resides. To punish him for his dishonesty would do no good. He is blind regarding truth, justice and duty, and will remain so until he be "regenerated" in his brain.

**A CRANIAL FACT.**

"Every psychological faculty has its corresponding centre in the brain."—BUCHANAN.

The law of heredity and of mental activity determines in what part of the brain a special mental faculty is or has been active.

When a special psychological faculty has been constantly developed this activity causes multiplexity of the convolutions, regeneration of the cellular tissues in and around the facultative brain centre, developmental increase of the neurons in the gray layers of the brain, peripheral expansion internally, externally and amplitudinally of that specially circumscribed and isolated cerebral area where the mental faculty resides; cranial expansion externally, which expansion corresponds to internal expansion of the brain; and this activity of the mental faculty causes translucency of the cranial bones at such parts where a faculty has been very active through this same law of activity and growth, and through the revivifying, pulsating and metabolic action of the blood. Are we scientific guessers in asserting these data and laws to be facts? Or is nature capable to prove our assertions as being facts?

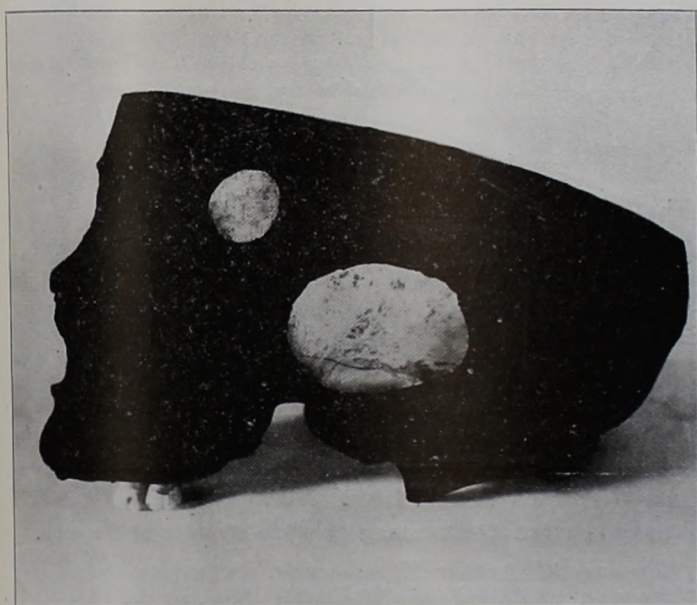
Before us, on the table, are standing two skulls, both the skeletal property of two executed murderers, one who was, in his time, a grogshop musician and high tempered



drunkard, and who in a drunken spree killed a man, for which he was later on executed.

Both of these skulls show a convexity of the crania in these parts of the cerebral cortex where Dr. Gall, and others, discovered the faculties of Destructiveness, Bibativeness and Tune to be located; both show that these psychological faculties were predominantly developed and active in the above named faculty centres; both show that they were men controlled by furious tempers and murderous passions; both show that they lived in the eating, drinking, sensualizing and musical faculties; and both show translucency of bone at those parts of the crania where phrenologists locate the before mentioned faculties.

One of these skulls has been photographed, and, therefore, we insert a picture of the same so that the reader may see for himself the truth of our statements. The skull was photographed while a light was held inside. The white parts of the skull represent the cranial regions within which phrenologists locate those faculties already named.



Reader, you see there the history which the owner of this skull was compelled to record. This skull is the silent accuser, and at the same time proclaiming the truth of phrenology.

Every man is his own record keeper, biographer and historian.

### SPACE-SENSE.

The faculty of size, as it is called by phrenologists, is, in reality, the space-faculty; the one which gives us idea of dimension, magnitude, distances, perspective, room and space. It is one of the principal faculties essential in surveying, planimetry, mensuration, astronomy, geometry, trigonometry, architecture, draughtsmanship, etc. It gives us space-sense and mensural perception. That ordinarily called space is the immeasurable abyss in which the heavenly bodies are suspended, and which is, in reality, without dimensions. Our idea of space is comparative, since our conception of dimensional space must come from the dimensions of matter suspended therein as judged according to comparative standards by the space faculty and by its intellectual helpers. Space, scientifically considered, can neither have a circumference nor a centre, and although the stellar system moves with planetary velocity, it does not however change its positional space; since the space of the finite has no ratio to the

infinite. Every being of dimensional matter has three mensural space-laws, the law of length, the law of breadth and the law of thickness, and could we imagine a being or a body conforming to only one or two of these laws; such a conception would be an abstract illusion, while such a being would be a chimerical abstraction—a nothing.

A being must have length, breadth and thickness before the same can be recognized by the perceptive senses, or before it can occupy room and space. A being without thickness does not exist, nor could such a being be perceived by the perceptive senses. The faculty of size, however, does not only perceive objects in their dimensional length, breadth and thickness, but it also perceives their mensural relations and the space-distances separating beings, objects, bodies, etc., since the mensural relations and distances are only space-conditions.

The theory advanced by Prof. Lollner that a fourth dimension of space exists is a hypothetical illusion, since it never has been proven and never can be proved. Matter may pass through matter, but this would not give us another dimensional space, nor does his explanation regarding the untying of a knot unravel nor prove his theory. Instead of being a proof it is a *prima facie* evidence of an idle dream.

We must not think, however, that the faculty of size takes cognizance of all the complexities of dimensional relations laws and principles, for to do this in a scientific manner requires nearly all of the faculties of the mind. All we can say about this perceptive unit is that it enables the mind to take cognizance of dimensional space, to study and to understand the same, to perceive its phenomena, laws, relations and conditions and to give idea of space, size and magnitude.

A person having the space-faculty weakly developed cannot possibly perceive, estimate, judge, study, understand, etc., the relations, conditions, laws and principles of space, of distances, of perspective, of mensuration, etc., but must remain proportionally ignorant regarding these cardinal data and principles, however learned he may be in other lines of science, and should he attempt to reason on dimensional space he would, like the otherwise learned Prof. Tollner, be apt to argue that we are subjects to a fourth dimensional space-law, and try to prove his theory by some "knot"-ty problem.

In order to have "space sense" a person must first have the faculty of size strongly developed.

### TROUBLE.

"People wear three kinds of trouble—all they have had, all they have, and all they expect to have."—REV. DR. HALE.

Never worry unless you wish to drain your vitality. Enjoy the world and what is in it, and you will live much much longer, besides you will be much more healthy and successful.

"Be a hero in misfortunes, be they great or be they small,  
Bear the pain of wounds and bruises, never making  
great ado,  
You will gather strength more quickly if you waste no force  
at all,  
And because *you* know you hurt you, need the whole  
world know it too?"

Grant it is not wise to blunder, or to fall and get a bruise,  
But it never makes it better to berate yourself a fool!  
Put yourself, and take your chances whether other folks  
abuse,

If they do, the more's the reason you have patience and  
keep cool."  
—Emma Rood Tuttle.



## SLEEP-WALKING.

Somnambulism has never yet been scientifically and satisfactorily explained, although it has been studied hundreds of years by many eminent men. All that we know regarding this condition is that it exists, and that the somnambulist is able to perform marvelous exploits in many different directions.

Hundreds, nay thousands, of somnambulant cases have been reported in scientific journals, papers, magazines and books, many of which prove conclusively that somnambulists are able to perform wonderful feats with their eyes closed. How the sleep-walker is able to perform such feats has never yet, as we have said, been successfully answered, nor can it be answered on any other hypothesis than that the mind (spirit) is capable of independent action from that of the body, and not only independent action but the somnambulist has many times proven himself to possess superhuman skill and expertness, when operative in somnambulant work.

The archbishop of Bordeaux reported a case of a young clergyman who was in the habit of writing his sermons while asleep. He reports that this clergyman, after having written a page, would read it aloud and correct it; how he once altered the expression "*ce devin enfant*," by substituting the word "*adorable*" for "*devin*," and upon observing that the word "*adorable*" commencing with a vowel required that "*ce*" before it should be changed into "*cet*," he made the necessary grammatical changes and all while soundly asleep. Once, also, when this young clergyman was writing his sermon in his usual somnambulant state, the archbishop held a piece of pasteboard in front of the clergyman's eyes for the purpose of preventing him from seeing to write, but the clergyman wrote on without being incommoded by the act, after which the archbishop removed the paper on which the clergyman was writing and substituted another one, which, however, was instantly perceived by the somnambulant subject.

In the Boston "Medical and Surgical Journal," Vol. 11, Nos. 4 and 5, is reported the case of Miss Rider, who could in her sleep attend her domestic duties in the dark, with her eyes bandaged; who could read in the dark with cotton filled in her eye-sockets, and a black silk handkerchief tied over the whole, and who learned to play backgammon while in the somnambulant state and would, as a rule, beat her counter-player, although she in her normal condition knew nothing about the game. Thousands of such cases have been seen and reported by high authorities, each one proving that the somnambulist, in this sleeping condition is capable to execute almost superhuman performances, and proving that the mind (spirit) becomes in a measure, infinitely empowered and independent, as it were, of his physical senses.

The brain is the instrument of the mind, ordinarily speaking, but it seems in many cases that the somnambulist is capable of performing extraordinary feats while his brain is asleep.

Is the brain the performing instrument in such somnambulant cases, or is the mind capable of independent performances without its corporal form (the body)?

How did it happen that the young clergyman could see through the pasteboard?

Probably "second sight" might throw some light upon the matter. See picture top of next column.

This "second-sight" or psychic faculty was strong in Swedenborg, Tasso, Joan of Arc, and it is always strong in clairvoyants and ghost-seers.

## SELF RESPECT.

Associate yourself with men of good quality if you esteem your own reputation, for it is better to be alone than in bad company.—WASHINGTON.



## HIS ANATOMY REVERSED.

Case of Arthur Zimmerman Excites Wonder of Surgeon.

The case of Arthur Zimmerman, twenty-two years old, of this city, who died late Thursday night at the City Hospital, presents a complete reversal of the natural order of anatomical arrangement in that all of his organs which should have normally been on his right side were on his left side, and vice versa. Physicians say only a few similar cases are recorded.

Zimmerman became ill about a week ago at his home. A post-mortem examination this morning showed that only was the appendix transposed, but the heart was on the right side instead of the left. The right lung, with its three lobes, was on the left side, and the left lung, with its two lobes, was on the right side. The stomach was on the right side, instead of the left. The liver was on the left side instead of the right, and the spleen was on the right side, instead of the left.

Dr. Louis Rassleur said that the scientific name for such a case is "*situs viscerum inversus*."

"I never saw such a case before," said he, "though a few are recorded. I do not think that the transposition of the organs had any connection with the appendicitis. That was merely a coincidence. Still it may have cost the man his life, as it confused the diagnosis."

FERRIS INSTITUTE, BIG RAPIDS, MICH., Sept. 20, 1901.

MR. L. A. VAUGHT:

I congratulate you upon the high quality of the journal. It seems to me that it gets better all the time. Sincerely yours,  
W. N. FERRIS.



(Continued from page 251.)

The other stands for the aspiration of the human mind under the unfolding intelligence of an advancing civilization. In the light of this new city the old seems almost as much of an anachronism as the walled city of the Middle Ages with its turrets and donjon and drawbridge and portcullis.

How was this present marvel constructed? Very simply. The men of high intelligence whose liberality is responsible for this exhibit came together and said: "Let us seek out the great artists in architecture, in sculpture, in landscape, and bring them here to Buffalo. Then we will ask them to work out in unison a scheme, every part of which shall be in perfect harmony with every other part; shape, environment, distance, color, shall all unite in one great harmony."

The Chinese philosophers have derived from their four thousand years of study one idea of heaven, and their word for it is HARMONY. Through all their highest philosophical ideals runs this one word—harmony. With their limited economic conditions they have never been able to express this conception in material form. It has been left for this richest of peoples twice to make expression of it in form and color. This, then, may be taken as the great central idea of the Pan-American Exposition—a Prophecy of what the city of the future must be—a beautiful location arranged, first, with reference to its landscape; second, with reference to its form and perfection, and, next, with reference to satisfying the eye in its blending colors—all carefully planned and worked out with reference to the uses to which it is to be put.

When commerce ceases to be war, when the world ceases to educate its best brains for the destruction which is meant by competition, when human talent shall be converted to its highest sphere of usefulness, then we shall have the sites of cities selected by commissions having the highest good of the proposed community at heart, instead of by cornerers and peddlers of real estate.

Sanitary advantage will be considered in a scientific way, and homes and factories will be outlined with reference to the highest advantage of the entire community. Harmony throughout all will be sought, instead of the freaks of individuality.

#### FROM ANIMAL TO MAN.

The non-presence of the nervous system in an organism should be the mark of separation between the animal and the vegetable kingdoms, if we must have living species divided into kingdoms, etc. Divisions, however, are only arbitrary systems made by man, having no real existence in nature, for in nature all the species of animal life are linked together in one uninterrupted chain of being. All species of life capable to generate nervous impulse, and equipped with power of enervation and nervous control, must have, and do have, a nervous system of some kind. In the systematic structure of the cerebro-spinal mechanism is the secret of all human and animal intelligence; and in proportion as it is perfect in structure, in development, and in consummation, will there be power of mentation and cerebration, whether in animal or in man. The analogous proportion of intelligence possessed by any living being can be determined by the development of the nervous system, as well as traced throughout the whole creation of organic life.

We can observe this correspondence of intelligence cerebro-spinal unfoldment in all the various species of life, from the ameba to man; and, also, the evolutionary interrelation existing between the species, from the lowest phytoplant that exists to the most erudite philosopher, investigating the phenomena of nature. The principal difference of intelligent unfoldment existing in species is one of brain growth, of cerebro-spinal development, of neurogenetic morphosis. The

zoophytes (from zoon, animal; and phuton, plant) are, as their name indicates, at once both animals and plants, uniting, as it were, the two kingdoms. These have not the slightest trace of a nervous system, nor of muscular fibers. This can also be said about the protozoa (from protos, first; and zoon, animal). Bathebius has been considered the lowest form of animal life known to man, consisting of nothing else than a small mass of albuminous jelly, and so low and feeble that Huxley declared this organism to be void of vitality, which opinion he, however, retracted afterwards. Very low forms of life do not give out any pseudopodia (from psedes, false; and pous, foot-cell protrusion), assimilating food only by absorption on the general surface, consisting, generally, of but one single cell, and show signs of life only by elongation and contraction of their little cellular bodies. In the hydra actena, however, nerve fibers are perceptible, and in them, also, we find some sensitiveness to heat and to light; thus beginning their silent interpretations of the value and meaning of a nervous system. Advancing a step higher in the scale of the animal creation, we will mention the rotifera animalcula, in whom nerves begin to form, and in whom 6 or 7 gray bodies are apparent, the upper one a ganglion situated at the dorsal portion of the esophagus (the gullet), giving off nerve-filaments much in resemblance to the shellfish. The gasteropoda (belly-footed) are endowed with two nerve centers, located in the medulla oblongata. These animal species have senses of sight and smell, and power of locomotion. In the cephalopoda (head-footed) we find sympathetic and motor ganglia, and also powers of hearing and of sight. Thus, as we advance in the sentient creation, we find better and better developed nervous systems and correspondingly improved instruments of generative power. In the vertebrata the nervous system is much more perfect, and they also have more power to generate and transmit nervous impulses, and higher perceptions and sensations. In them the brain, as a rule, is protected by cranial bones, and the whole cerebro-spinal system is better constructed, more complex and capable of efficient action.

The nervous system in many of the species of the Quadrumana testifies that a close relationship exists between these animals. The African baboon (*Cynocephalus*), the Lemur, the arboreal monkey and the ape are closely related, when we consider their characteristic structure of the nervous system. The Lemur, being a prosimian mammal, found mainly in Madagascar, feeding on insects, fruit, small birds and reptiles, is but little removed from the rodents in brain structure; and from this animal upwardly we find the nervous system more and more complex, in structure, in form, and in complexity of the convolutions, until we reach the Teutons of the Aryan branch of people, in whom the brain reaches its greatest perfection in structure, form, complexity and function.

By the brain development the Quadrumana, as a class, distinguish themselves from the quadrupeds in many ways. They have a more distinct occipital lobe, containing interiorly a cornu, marked by a projection called Hippocampus Minor. Owing to the great posterior development of the cerebrum, nearly the greater portion of the cerebellum is covered superiorly by the cerebrum. The fissures, called primary, secondary and tertiary, having a tendency to divide the brain into lobes and convolutions, thus beginning to form a definite pattern in the quadrumana. We also find a development of the central lobe in these animals. In the Lemur the cerebellum is partly visible from above, showing that the cerebrum in this animal is not developed posteriorly to such an extent as it is in the man-like ape. Furthermore, this animal has the cornu and hippocampus minor only in a

(Continued in November.)



## DON'T Scatter Yourself.

MANY people try to do too many things during their lifetime. They are like the shotgun, they scatter everywhere. You can't make a big killing in that way. You must get hold of something like a rifle-ball, and put all your energies behind that one thing. The one thing that a man's make-up fits him to do better than any other thing is that man's rifle ball. He must find out what it is that he is best fitted for, and then he must put all his powder behind that one thing and go for success. Most people do not know what to do, and they waste years, precious years, in experimenting—in shooting with shotguns.

There is nothing known that will equal a thorough scientific phrenological examination in giving a person the knowledge as to his correct sphere. It does away with all guesswork. It gives you the rifle-ball. If you have the powder, or in other words, enough energy to drive it, you need make no mistake in life.

Examinations strictly private. Shall be pleased to have you call and learn our methods.

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### QUESTIONS AND ANSWERS.

*Question.* Who was the first phrenologist, and where was he born? By T. M., Ill.

*Answer.* Dr. Gall was, strictly speaking, the first phrenologist, although he was, during his time, called craniologist. He is, nevertheless, the founder of the science of phrenology, which science has developed into a beautiful philosophy covering the principal branches of human science, and considering, besides, the occupations somewhat in detail. Dr. Gall was a German doctor, scientist and discoverer; born the 9th of March, 1758, at Tiefenbrunn, in Swabia, in the Duchy of Baden, Germany. His parents came originally from Italy, his father being a merchant and a mayor of the village of Tiefenbrunn, Germany; and his grandparents lived in Milan, Italy, where they were known by the name of Gallo.

Dr. Gall died Aug. 22, 1857, being some over 70 years of age, and was buried at Pere la Chaise, Paris, France. He was a very careful scientist, and studied the brain of animals and of human beings for thirty years before he began with his lectures on the brain and its functions, his first lecture being delivered at Vienna, in the year 1795. He wrote extensively on "The Anatomy and Physiology of the Nervous System," a work consisting of four volumes, with an atlas of 100 plates, and selling for 1000 francs. He also published a work in 1826, consisting of six volumes, called "Sur les Fonctions du Cerveau."

*Question.* What is meant by quality? A. L., Ill.

*Answer.* By quality is meant the characteristic property or attribute which distinguishes the particular condition, value, rank or position of anything, or in other words it expresses what kind of attribute anything possesses. We say that the quality is fine, coarse, strong, elastic, dense, hard, brittle, porous, delicate, soft, compact, supple, delicate, rough, etc., thus always endeavoring to explain what kind, grade, etc., of attributes matter, cloth, metals, food, etc., possess.

In phrenological parlance, quality refers to the textural weaving of the tissues, or to the atomic granulation of the systemic textures. It refers to the structural condition of the cell. To divide quality, however, as has been done, from 1 to 7, is simply absurd, since quality does not express what kind of grade, property or attribute a certain organism may be composed of. The quality may be hard, brittle, delicate, strong, soft, firm, elastic, dense or compact, porous, fine,

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coarse, fine and strong, fine, strong and elastic, dense and elastic, coarse and firm, delicate and soft, dense but coarse, responsive, sensitive, sluggish, tough, flexible, rare, etc., and it is simply absurd to speak of "quality 4, 5 or 6," etc., since by so doing we can refer to only one condition of the systemic structures. The quality may be fine and dense, or fine and soft, or fine and elastic, or fine and strong, or fine and delicate, etc., as the case may be, and these conditions cannot be expressed by "quality, 5," etc. There are as many different kinds of quality as there are different persons. Each human being has a quality peculiar to himself, and caused by his own inherited or acquired combination of the mental faculties. The motor faculties, for instance, make the systemic structure strong, fine, dense, etc.; the faculties of App., Bene., and Caut. have a tendency to make the organization sensitive, tender, delicate, soft, plastic, etc.; the faculties of Caus., Ideal., and Spirituality leading to fineness by increasing the processes of purification, cellular affinage, Sublimation, etc.; the Vital faculties (Amat., Vita., Bi-bat., and Alim.) giving rise to rarity, porosity, sluggishness, tenacity, coarseness, and plasticity in the organic texture, etc., thus making it impossible to denote those numerous qualitative conditions by numbers.

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*Question.* Where is the 11th nerve found? By F. L.

*Answer.* The 11th or the Spinal accessory nerve arises; the spinal root of the nerve springs from the lateral horn of the spinal cord; and the accessory part of the nerve arises in the nucleus ambiguus and from some cells lying below the ala cinerea, which is found in the floor of the 4th ventricle. This nerve is a nerve of motion and is distributed at the sternocleidomastoid, trapezius.

*Question.* I am 32 years old; my head measures 23½ inches, and I weigh 140 pounds. Do you think my brain will grow any more, and am I too light in proportion to my brain development? By A. F., San Francisco.

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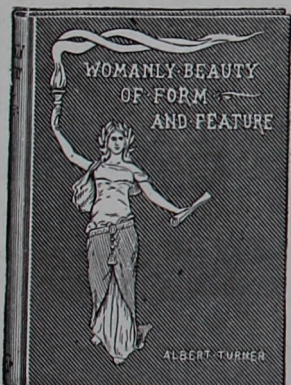
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